



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Sohn des Heiligen Geistes und der Jungfrau." V: "Die Himmelfahrt Jesu." Von Friedrich Thudichum, Professor des Kirchenrechts an der Universität Tübingen. (Berlin: C. A. Schwetschke & Sohn, 1900; pp. 133; M. 2.) The aim of this book is to show that the two accounts in the New Testament of the descent of Jesus—the one, that he was a descendant of David; the other, that he had no human father, but was conceived by the Holy Ghost—are both inventions of the "priest party," the former dating from about the middle of the third century, and the second from the fourth. A considerable part of the book is occupied with a criticism of the narratives of the birth and childhood of Jesus, and of the hearings before Pilate, the Jewish council, and Herod, with the purpose of showing their inconsistencies. The conclusion reached is that all the passages relating to the birth of Jesus and reporting his declaration at the trial that he was king of the Jews and Son of God are *Fälschungen* of the third and fourth centuries. References to these narratives in writings composed prior to these dates, *e. g.*, Justin and Irenæus, render such writings subject to classification as forgeries. In Part V the ascension is treated in a similar manner, with the conclusion that, since the greater part of the New Testament is silent about this event, the three passages in which it is mentioned are forgeries of a later time. In view of the fact that Professor Thudichum furnishes no proof of these assumed forgeries, the small space assigned for this review is ample.—ORELLO CONE.

Das Recht im Neuen Testament. Rede beim Antritt des Rektorats der Friedrich-Wilhelm-Universität zu Bonn am 18. Oktober 1899 gehalten. Von Dr. Friedrich Sieffert. (Göttingen: Vandenhoeck & Ruprecht, 1900; pp. 24; M. 0.60.) In this address Professor Sieffert briefly traces the relation of the Sadducees and Pharisees, Jesus, Paul, and the other New Testament writers to political law. Their various references to legal matters as well as their positive teachings are considered comprehensively, with the conclusion that "the essential element of the church is to be sought, not in its legal forms, but in its inner, religio-ethical life." The address adds nothing to our general knowledge, but introduces one admirably to the entire field to be covered by any investigation of its subject.—SHAILER MATHEWS.

The Mode of Christian Baptism. By Rev. M. M. Smith. (Nashville, Tenn.: The Cumberland Press, 1899; pp. 147; \$0.50.) This book is an argument against the practice of immersion as baptism. We regret to